

Christian Education

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EDITORIAL

It is a great pleasure to present this month an autobiographical story of Dr. Elias Compton. Dr. Compton was a professor and officer at Wooster for forty-five years. His daughter, Mary, is the wife of President Charles H. Rice, of the Ewing Christian College, Allahabad, India, and is carrying out her father's early aspiration to be a missionary. He and his three sons are listed in the latest edition of "Who's Who in America": Dr. Karl T. Compton, physicist, President of the Massachusetts Institute of Technology; Dr. Arthur H. Compton, physicist, winner of the Nobel Prize for Physics in 1927, and Dr. Wilson M. Compton, lawyer, economist, and chief lumber trade executive. All three sons graduated from Wooster and received the Ph.D. degree from Princeton Graduate College.

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The National Student-Faculty Conference at Detroit, held under the auspices of the Christian Associations, brought together several hundred representatives of colleges in all parts of the country. Its most permanent value, perhaps, lies in the studies made by the seven commissions.

The Triennial Conference of Church Workers in Universities and Colleges at Chicago was another significant gathering. There were strong sessions on the reality of religion and the current trends for religion of mathematical, psychological and sociological thought. The papers of Drs. Rufus M. Jones and M. W. Lampe are in this issue.

The National Association of Biblical Instructors met as usual in New York. The minutes of this meeting and the President's address are found in the Department of Biblical Instruction of this issue. Other papers will appear later.

Attention is called to the list of books recently added to the library of the joint office of the Council of Church Boards of Education and the Association of American Colleges, reported in the December Association *Bulletin*. The list comprises the leading recent titles in the field of religion and higher education from American publishers. It is too long a list to include in CHRISTIAN EDUCATION.

R. L. K.

COMMENTS ON THE DECEMBER ISSUE

"Will you send me as soon as possible three copies of the January issue of CHRISTIAN EDUCATION? I want to congratulate you on the excellent piece of work that you have done on getting out this December issue. These local reports will supplement the material that we have in our files and will be of real value in our final reports."—*Clarence P. Shedd*, Yale University Divinity School.

"I was greatly interested in looking it over."—*H. Y. Benedict*, President, University of Texas.

"We are finding the material printed very informative and interesting."—*R. S. Shaw*, President, Michigan State College.

"You did a perfectly corking job in the issue of CHRISTIAN EDUCATION which deals with the religious work in universities and colleges. I think you have rendered with that issue a real service."—*R. H. Fitzgerald*, Director, State University of Iowa.

"I do very much enjoy the December number of CHRISTIAN EDUCATION and thank you for the splendid presentation which it contains."—*J. Walter Malone, Jr.*, Student Director, University of Illinois.

"I have been rejoiced to see how adequately you have been able to make this presentation of university work in so brief a space. I am quite confident that all of us will treasure this number and keep it at our finger's end for a long time as a work of reference."—*G. D. Edwards*, Dean Bible College of Missouri.

IN THE FINANCIAL AND FIDUCIARY FIELD**ALFRED WILLIAMS ANTHONY****COMMENTS ON RECENT FINANCIAL CONDITIONS***

The last eighteen months have tried the souls of men who are responsible for the administration of funds either for themselves or for others. Values have depreciated and in some instances have threatened wholly to disappear.

Although this period of stress seems extreme, yet it is not unprecedented nor altogether novel. There have been outstanding depressions and panics in the history of our country as bad, or even worse than this. The dates of 1837, 1857 and 1873 mark the collapse of financial structures and the loss of values which seemed to threaten the very foundations of our American life and culture. Disturbances of lesser severity have recurred in almost periodic cycles, so definite in their swing that certain men expect them, foresee them, plan for them and speak of them, practically as matters of course.

The primary cause of these ups and downs in values is psychological, revealing itself in mass-action causing far-reaching economic changes. When times are good, when business prospers, when wages are high and there is employment for all, when income rolls in freely and men have money to spend, then everybody buys and buys, every factory and industry runs at full production-capacity, credits expand and a veritable orgy of extravagance and luxury follows. Inevitably the day of reckoning comes. The first cautious and sound visioned creditors call for pay; then others must have cash in settlement; debtors seek for more or for continued credit; credit is refused; and then the whole structure of unsound and speculative credit tumbles; cash must be had; stocks, bonds and other securities must be sold; and values disappear.

After the debacle, then the pendulum swings again in the opposite direction. Everybody becomes thrifty and prudent;

* Extract from the Annual Report of the Commission on Permanent and Trust Funds of the Association of American Colleges, Indianapolis, Ind., January 22, 1931.

everybody saves, even those who do not need to save; and through a period of hard times, of careful thinking and planning, of cautious action, values become stabilized, business recovers, industry begins to prosper, wages increase, incomes once more roll in, prosperity on a national scale once more flourishes; and then, once more the people turn to luxury and extravagance, to a period of spending, speculation and undue credit-expansion; and after that recur the collapse, the panic and the depression.

Wars, social disorders, unusual taxation, tariff-restrictions which limit markets, national corruption, communal waste, mechanization of industry and other economic disturbances may accentuate and vary these trends and swings of the financial pendulum, but they are primarily due to the primitive tendency of people to become improvident in the midst of prosperity and to become prudent and cautious only in times of adversity.

In very recent years and months our American people have been urged on by a false economic philosophy to continue the orgy of spending. They have been assured that there is no proverbial "rainy day" which should be provided for, that the "rainy day" is a myth and a bugbear of the past, that accident insurance, and unemployment insurance, and old age insurance and death benefits and "doles" of various kinds, take away all necessity of saving; they have been told that to buy luxuries for self is an act of benevolence for others, that by spending they become altruistic and promote prosperity; they have been urged to buy on the instalment plan, mortgaging future wages for a present satisfaction. Government officials and even educators have spoken to the public in terms of derision of "riotous saving."

Certainly in a period of depression and after such a period, there are lessons to be learned, which lie closely at hand:—

There is little reason for becoming panic-stricken. Such things have happened before. He who remains calm and self-possessed may the more easily see the way out.

Intrinsic values have not disappeared; chiefly relative values and ratios have been altered.

Institutions are essentially buyers of income rather than dealers in capital values, and, therefore, should not concern them-

selves unduly with the inevitable fluctuations in security price levels.

CHARITABLE GIVING IN 1930

Better Times, the welfare magazine, has compiled informing data respecting bequests and donations, chiefly in the City of New York, to charitable purposes in 1930.

Wills probated in the Surrogate's Courts of New York City in 1930 made bequests of \$36,985,396 to all kinds of charitable purposes, an increase of ten millions of dollars over 1929.

The largest share of this benevolence is for educational purposes, a total of \$25,784,500. This is a gain of more than eighteen millions of dollars over the figures of 1929, which were \$7,358,500 for educational purposes.

Bequests to general charitable uses total nearly one million dollars less than in 1929. Children's agencies and homes for the aged decreased as beneficiaries in 1930 as compared with 1929, but the drop in bequests for religious purposes is yet more significant: from \$6,275,284 in 1929 to \$2,738,012 in 1930. The Presbyterians had the largest total of bequests of any one church, namely \$1,237,199.

The total to hospitals was \$2,476,437, or nearly \$3,500,000 below the level of 1929.

This magazine has assembled some significant figures, although not exhaustive and final, of gifts for philanthropic uses made by living donors, namely, \$50,565,654 in 1930, as against \$60,880,132 in 1929. These are all from the City of New York. Large gifts recorded from donors in other parts of the country are given as totaling \$66,590,400. In none of these figures are gifts to the emergency unemployment needs of the country included.

New Yorkers gave, during 1930, more than twenty millions of dollars for general philanthropic uses, more than twenty-seven millions of dollars for educational purposes, nearly two millions of dollars for religious uses and \$790,000 for hospitals.

Outstanding large gifts from New Yorkers during the year 1930 include seven millions of dollars from E. S. Harkness to Phillips Exeter Academy, an initial gift of five millions of dollars also from Mr. Harkness for the new system of dormitories at

Yale, and from Mr. John D. Rockefeller land valued at thirteen millions to the City of New York for a public park in Washington Heights, and \$1,500,000 for the establishment of a dormitory for American students at the University of Paris.

It will be noted that the bulk of the giving comes from New York City.

CONFERENCE ON FINANCIAL AND FIDUCIARY MATTERS

The Fourth Biennial Conference on Financial and Fiduciary Matters wil be held in Hotel Chalfonte, Atlantic City, N. J., March 17, 18 and 19, 1931, under the general title "The Long-Range Economic Policy of Philanthropy." Subjects then to be considered include the following: The value of permanent funds; the place and use of annuity agreements; the value of life insurance methods in building permanent funds; the usefulness of professional promotional agencies; how far can cooperation go between the charitable bodies and other agencies; how may charities be appraised; how can a campaign for the writing of wills be promoted; investments which best stand the test of time.

A.W.A.

THE SMALL LIBERAL COLLEGE SCORES AGAIN

Edwin F. Gay, Harvard University, John B. Clark and Wesley C. Mitchell, Columbia University, judges in the Hart, Schaffner & Marx Prize Essay Contest for college students announced the following winners, January, 1931:

Class A. *First Prize*, \$1000—Frank A. Southard, Jr., A.B. Pomona College; *Second Prize*, \$500—Alma Herbst, A.B. Ohio State University; *Honorable Mention*—Calvin Crumbaker, B.S. *Cum Laude*, Whitman College.

Class B. *First Prize*, \$300—Dorothy Shapiro, Reed College, Class of 1930; *Second Prize*, \$200—Warner W. Gardner, Swarthmore College, Class of 1930; *Honorable Mention*—Kenneth Meiklejohn, Swarthmore College, Class of 1930.

ABUNDANT LIVING*

ELIAS COMPTON

Dean Emeritus, College of Wooster

My life has been identified with the College of Wooster. Its catalogue came to me in 1876 when I was a country boy with a burning desire for an education. I liked that catalogue. When I looked over its curriculum I thought, "O, if I could know all those subjects, I could amount to something in the world." I saw a prospect of acquaintance with the things that had been thought and felt by the greatest minds and hearts of all time. That offering had for me more attraction than all the calls to short cuts to ways of making a living.

I came from Christian ancestry and I was a Christian boy. I liked the promise in that catalogue of "sound learning under positive religious influences." I went to Wooster in the fall of the Centennial year, 1876. I soon found that in my glimpse of the "vision splendid," the half had not dawned upon me. The vision broadened and brightened and beckoned. I liked the warm, wholesome tonic atmosphere of the college. I found it redolent of scholarship, character and service. I found as a student, and I have found ever since, that the motto on the seal of the college, *Christo et Literis*—For Christ and Learning—rings true. That motto defines the organizing principle of the college and crystallizes its institutional will. I pray that the church will hold to the faith of our fathers in that educational ideal to be realized in ever larger measure through its colleges of liberal arts. It is not an easy faith to keep in face of insistent demands for so-called "practical" education. We need to be constantly keeping clearly in mind what we mean by "practical." We need to ask, practical for what? What is the end? Is it more mechanical efficiency? Is it to move fast? Or shall we hold to something more spiritual, more practical for the life of the spirit, as developed and disciplined personality, to the end that our educated youth may be fit co-workers with God in his

* Title supplied by the Editor. An address delivered at the Pan-Presbyterian Educational Conference, Pittsburgh, Pa., October 10, 1930. Offprints may be obtained at 10c each; 15 for \$1.00. Address CHRISTIAN EDUCATION, 111 Fifth Ave., New York, N. Y.

loving redemptive purpose to bring all selves into fulness of life purified, abundant, endless, joyous?

Such was the purpose of the log colleges of our early history, the spirit of which our pilgrimages and programs have aimed to revive and perpetuate. They were schools to make men, not experts nor technicians. But let there be no mistake. The log college idea must not come to mean that the Christian college can get on without equipment of men and instruments for pursuit of science. For aspiring youth of our day would, and with good reason, pass by such colleges; for no man can find his best self and bring it to highest realization without knowing how men enter into the secrets of the world of nature and life around them. And if men and women get liberal education by commerce with the greatest minds, it is to be remembered that among the greatest minds of the modern age are scientific minds.

The course of a liberal arts college, though long, comes to an end. Then, the question, What next? What shall the life-work be? Like other collegians I faced that question in my senior year. I seemed to be headed for one of two affiliated callings, preaching or teaching; and it appeared that the only kind of teaching position that would for me be a satisfying alternative to preaching would be in a Christian college. Then it occurred to me that a course in theology would fit me to decide more wisely as between teaching and preaching; so I declined an offer of an academy principalship and entered the Western Seminary. Shortly after the beginning of my senior year there, the health of my most loved and honored college teacher failed and he urged me to come to Wooster and carry his courses in Latin and English through the remainder of the year. I came. It was in the fall of 1883, a month after Dr. Sylvester F. Scovel came from the First Presbyterian Church of Pittsburgh to be president of Wooster.

When I returned to Wooster to teach, tradition soon had it that when I first appeared in chapel and was walking up the aisle to my seat in the Sunday service, the minister was reading: "The scribes say that Elias must first come." That was, however, less embarrassing than another chapel reading which

occurred a generation later. My second son avers that at his first chapel when he entered as freshman, the dean, his father, read the chapter in which the announcement is made, "My son hath a dumb spirit." About that selection for a reading on that day, the father has never been able with sure memory either to affirm or deny the allegation. One thing is certain, neither my son's spirit was dumb nor that of the company before whom I first heard him tell the alleged incident.

At the end of that year of substitute teaching, though my chief's health was restored, I was urged by president and faculty to remain for teaching in other lines, and I seemed to be needed. Then I faced the hardest question I ever had to decide. There was, on the one side, my unfinished seminary course and my strong desire to complete it and go as a missionary to India. On the other hand was the call to Wooster and my love for the college. The decision was for Wooster, more, I have always believed, by the leading of Providence than by any wit or will of mine. I served the college as teacher, for several years in various fields as need arose, later in philosophy, for a total teaching period of forty-five years, 1883 to 1928, when I was permitted to retire. For twenty-two years, 1899 to 1921, I was dean of the college, through the administrations of Presidents Holden and White and two years of the presidency of Dr. Charles F. Wishart. I used to adapt the song of the brook,

Presidents may come and presidents may go,
But the dean goes on forever.

Yet the time came when it was better to turn over the dean's duties to younger hands. In 1919, I was acting president, virtually for nine months.

So it was that as student for five years and as teacher for forty-five years, my life has been identified with the College of Wooster. I grew up with it, from its early days when we felt that a worthy history was in the making to the day of larger and higher things in attendance and standards. I have seen Wooster keep the faith of its founders and supporters and make its ever enlarging contribution to the church and the cause of Christ in the world. I have seen it lop off one appendage after

another—"medical department" at Cleveland, "business department," "art department," "post-graduate department," "preparatory department"—stripping for action as a college of liberal arts, and, by an enabling state statute, and in the interest of honesty, change its name from "University," which in reality it never was, to "College," which it really is.

Mine has been a happy life. It is a great and a sacred privilege to enter somewhat into the lives, the forming thoughts and purposes of forty-five classes of as choice young spirits as the world produces and to have even a small part in the birth and the forming of those thoughts and purposes. I have often said that I would not exchange my work for any other,—not that there was none greater, but that there was none greater or more satisfying for me. Some of my early colleagues felt with me that ours was not a job, but a cause; and so we were free from anxious thoughts about an academic career. When it is thus with a man regarding his position, happy is his lot.

O yes, there were difficulties and times that tried men's souls. Hard was the time when the college was destroyed by fire, when everybody in it who had lungs and legs had to get out and help raise money for rebuilding,—but then came the joy of seeing the new Wooster arise out of its ashes a thing of beauty, "the White City on the Hill." But harder than the fire were the strivings for the maintenance of the tradition,—the liberal arts and Christian ideal, and the raising of academic standards to keep them apace with the ever growing ideal,—but then, too, deeper was the joy of seeing the thing done.

Some at least of our younger members catch the spirit of the Christian liberal arts ideal and see what it is all about. One of them, who recently joined the teaching staff as a professor of English, gave a stirring chapel address last year from which I quote a sentence:

I swear to you, all you who love Wooster with me, that this was the faith of our fathers: that if a man would give four years of his life between the ages of eighteen and twenty-two toward a preparation for life before he prepares for a living, an immortal secret would be his, that he would receive a bias, at least, for what is permanent and interest-

ing and colorful; that he would acquire a sense of values and a taste for distinction; that he would forget his clever, ordinary self—and even his best store of private tricks—in an eternal best self; in short, that he should learn not merely to *Do*, but to *Be*.

That is the tradition which Professor Lowry, whom I have quoted, calls "Wooster's offer."

However little or much I may have done for Wooster I can never repay what it has done for me and for my four children. It is one of my deepest satisfactions that our daughter, Mrs. C. Herbert Rice, is a missionary in India. Earlier in this article I referred to my strong desire, when a young man, to go as a missionary to India when I was providentially turned to Wooster to teach. Well, a good Providence in a beautiful way unforeseen by me saw to it that my desire to go to India was fulfilled when our only daughter, Mary, went in 1913. Ever since that time I have had the feeling that instead of abandoning India when I decided for Wooster, God has graciously brought it to pass that both life desires have been satisfied, one in my own person by teaching a working life-time at Wooster, the other by proxy in the person of my daughter who is giving her life to India. Can you not imagine how in that wonderful providence I get a thrill and something deeper, more lasting, more precious, than a thrill!

Of the sixty classes that have graduated from Wooster, I have known all but seven, and I have taught seven thousand students, nearly four thousand of whom graduated from the college. The retrospect is one not granted to many college teachers. There are now seven thousand living Woosterians distributed into every state in the Union and into forty-one foreign countries. Most of them find their places in the centers of urban population, the great cities. Counting only the living graduates there are: In education, a total of 1,113—teachers in public schools and private high schools, 770; principals and superintendents, 120; college teachers, 183; college administrators, 40. In religious work, 627—ministers, 416; foreign missionaries, 126; religious and social workers, 50; Y. M. C. A. and Y. W. C. A. workers, 35.

Those are only numbers. I wish I had time to show the quality of workers and work; but merely to give examples would be

invidious. And yet who shall estop me from making mention of my valiant United Presbyterian Wooster classmate, the inspiring and widely influential teacher of the Bible, Wilbert W. White, founder, builder and president of the Biblical Seminary in New York, an institution which the State Board of Regents has recently accredited officially as a theological training school; or that veteran Presbyterian president, William J. Boone, of the College of Idaho; or the younger presidents of Forman College, Lahore, and Ewing College, Allahabad, the two Christian colleges supported by the Presbyterian Church in India; or the other younger presidents, of Coe College, Alma College, the Western College for Women, and the Massachusetts Institute of Technology; or, once more, that courageous pace-setter for Wooster women, Mrs. Ella Alexander Boole, president of the biggest institution of them all, the National W. C. T. U. Wooster has more satisfaction in quality than in quantity production. And the numbers given include only men and women who are engaged full time in religious and altruistic service.

Who shall say that the rest are giving less service or less valuable, per capita? The 1,717 living homemakers; the 281 physicians [note: a majority, 415, of Woosterian physicians, including the graduates of the (one-time) medical department at Cleveland, have died; they healed others: themselves they could not heal]; the 215 lawyers and jurists; the 878 in business; the 253 graduate students, comers *par excellance* (?); the 47 authors and journalists; the 113 engineers, electricians and chemists; the 34 other scientific workers; the 30 government servants.

To me the most impressive and intimate evidence of Wooster's service for Christ in the world is what I have reserved for final mention. In 1926-1927, Mrs. Compton and I made a tour of the world. In the Orient alone—northern India, Shanghai, Korea and Japan—we visited sixty-nine of my former pupils, almost all of them missionaries. Putting it another way, we visited forty-eight cities in Asia alone, not counting Hawaii or the Pacific Coast. In forty-one of those cities, all but seven of the forty-eight, we were with Wooster friends. In short, we had the unique privilege of traveling around the world and feeling at home practically all the way. I doubt if any one else has

matched that experience. If he has, he must have matched a very rare combination of circumstances such as made our experience possible. Wooster missionaries have put Wooster on the map in Asia and we saw only a minority of them. If any sceptic or cynic could have such an experience as we had, seeing Wooster alumni at work in the world, and not come home a believer in missions and in the Christian college, he must be hard boiled to the *nth* degree.

Again I wish to express my pleasure in being admitted to this fellowship and in the opportunity of saying a word for the college I love and inferentially for all like colleges which the churches are fostering and which we all as teachers and church administrators are earnestly trying to promote.

THE REALITY OF THE SPIRITUAL

RUFUS M. JONES

Professor of Philosophy, Haverford College

There are a great many things we all are sure of until some one asks us what makes us so sure. We carry a large stock and assortment of verities until we are unexpectedly called upon to "stand and deliver" the ground and authority on which our verities rest. Then when we see the gleam of the challenger's revolver we grow timid and lose our nerve.

Everybody knows certainly enough that the spiritual is real, if only the demand for evidence were not pushed. Banks are always safe places for the deposit of money until some one in a moment of suspicion institutes a "run" on them.

It is very much so with our faiths and our deposits of truth; they are as firm as Gibraltar until a pitiless drift of questioning sweeps across the world. Well, for better or for worse, the drift is under way and there is a "run" on the bank, where our spiritual assets are stored. The days of our quiescence and peace are over. If we are to be the possessors of truth we must learn how to fight for it, to win it and to defend it.

Look you, our foreshore stretches far through sea-gate, dyke and groin—
Made land all, that our fathers made, where the flats and the fair-way
join.

They forced the sea a sea-league back, they died and their work stood fast.
We were born to peace in the lee of the dykes, but the time of our peace
is past.

On the occasion of a great crisis President Eliot once said:
“When a good cause has been defeated, the only question its
advocates need to ask is, ‘When do we fight again?’ ”

The clue of an approach to the reality of the spiritual seems
most likely to be found through what looks like a spiritual path-
way within ourselves. We certainly never can find anything
spiritual in the universe if we have nothing spiritual in ourselves
to start with. If that inside approach proved to be a blind alley,
cluttered only with the stuff of earth and debouching against a
sheer wall with no thoroughfare we should be stumped in our
search I think. If we are nothing but curious fragments of
earth’s crust, or “a bit of a star gone wrong,” or odd fortuitous
swirls of dust that succeed in maintaining a vortex movement
for a few short years, then we have no hope of any answer to
any of our serious quests. You will remember the sad condition
which confronted a little old woman in *Mother Goose*. She lost
the inner clue, and with it went her sense of identity. She had
to depend on external pointers:

I have a little dog at home and he knows me.
If I be I he will wag his little tail;
But if I be not I he’ll bark and he’ll rail.

The strange fact that confronts us is just this, that we who
are so finite, ask ultimate questions, we rise above a concern for
the swirling dust wreath, we are haunted with intimations of the
infinite and eternal, we ponder on realities which by no stretch
of imagination can be thought of as made of dust. The most
significant thing of all is our inescapable faith in the reality of
some sort of *truth*. The completest scepticism always presup-
poses that faith. If I say in my darkest moments of despair, in
my lowest dust-wreath limitations, “there is no truth,” “all is
error and confusion,” even so I have made a universal statement
of truth, which admits a “must-be-so” attitude of mind. In

making it, I am going far beyond anything that sense experience could report or could confirm. Either the statement is true or false. If it is true then we are faced with this odd situation that "it is absolutely true that there is no truth!" If it is false, then it follows that there is such a reality as truth.

In any case all assertions of truth or of the impossibilities of truth, carry universal implications and involve that strange aspect of logical necessity, of *must be so*, which carries us out far beyond anything a dust-wreath could conjure out of its empty hat! Materialists and extreme Behaviorists who banish the spiritual from the universe, nevertheless claim that *they know that they know* that the only reality there is is the reality of matter and behavior. But such knowledge could not possibly be presented to their senses, or stamped in on a brain cortex. It involves vast coherent processes, the organization of multitudinous facts, reflection upon them, the universalization of the particular experiences and the introduction of logical necessity into their judgments. That carries with it the glowing refutation of the whole argument, for something that is neither matter nor behavior has crept into their claim for the truth. If truth is real at all, and the opposite is absurd, the reality of the spiritual irresistibly follows.

Sir Arthur Stanley Eddington in a recent radio talk, heard throughout the western world, has made this point clear and vivid.

Responsibility toward truth is an attribute of our nature. It was through our spiritual nature, of which responsibility for truth is a typical manifestation, that we first came into the world of experience.

The strange association of soul and body, of responsibility for truth joined with a bit of stellar matter that got cold by accident, is a problem in which we cannot but feel intense interest, but not an anxious interest, as though the existence and significance of the spiritual side of experience were hanging in the balance.

To any merely mechanistic being of the robot type who shows all the outward signs of being a man like me and who claims a right to be included in my class, Sir Arthur says:

We shall ask "Is he concerned with truth as I am?"

He then proceeds to draw this conclusion:

The inmost ego, possessing what I call the inescapable attribute (*i.e.*, responsibility for truth) can never be part of the physical world unless we alter the meaning of the word physical to spiritual, a change hardly to the advantage of clear thinking.

That message of a great scientist is not a solitary testimony. There is a solid array of similar witnesses though none carries more weight than his. The physicist as pure physicist, whose problem is about atoms and molecules and physical energies, quite naturally cannot give us any light. It is only when he stops his explorations long enough to ask, "How does it come that I can know and know that I know?" that he strikes the Ariadne clue to the reality of the spiritual.

The reality of the spiritual becomes no less certain when we find ourselves impelled to do right, to be good, to beat down the lower and make the higher prevail. Kant used the word "Faith" for the discovery of a world of spiritual, or "noumenal," reality as he called it, through the moral imperative in us, but Faith in Kant's sense of the word is not conjecture, or an imaginative hope. For Kant it was thought of as a spiritual capacity that belongs inherently to the very nature of Reason, by which we adjust to realities that are revealed within ourselves and yet transcend ourselves.

We have faith in a realm of spiritual realities because our inner self already belongs to that realm, has its essential life in it and of it, and can anticipate what ought to be before it actually exists. Faith, in this nobler sense, is correspondence with the deeper spiritual environment in which we live and move and have our being. Faith as the soul's elemental correspondence with ultimate reality is a mark of grandeur, not of weakness. Emerson expressed this in his famous lines:

So nigh is grandeur to our dust,
So near is God to man,
When duty whispers, 'Lo, thou must,'
The youth replies, 'I can.'

It is the most august and majestic feature of our being, not some weak and illegitimate method of securing "safety." It is not

an antithesis to Reason; it is Reason in its highest function, Reason engaged in discovering what is essential to a complete rational comprehension of the universe as an intelligible system and a consistent whole. This vision of ought involves in its very nature a sense of responsibility to something beyond ourselves.

Our moral imperatives are no less inevitable, no less absolute than our logical or our mathematical certainties. There are moments when we *see what ought to be*, with a conviction as sure as our certainty that things that are equal to one and the same thing are equal to each other.

The little boy was right when he said: "I've got something inside me I cannot do what I want to with." Loyalty to *the conviction of ought* is, I have said, the most august of all our traits as men. It is not some capricious accidental freak of our minds. It is the *main line* of our rationality. It is the ground and basis of all those supreme realities which we nowadays call *values*—the things we live by. Faith in moral goodness, faith in the nobility of character, faith in the ultimate triumph of what ought to be, faith in the infinite worth of love and beauty; this is the adamantine foundation on which our world of vital realities is built. If that cracked and crumbled our whole structure of life would cave in. But this basic foundation is not something communicated to us from without; it is a majestic endowment of Reason—an inward resource of our fundamental nature as men. We may have sprung from mud and we may have amoeba among our remote ancestors, but somewhere along the line we have drawn upon a world of higher energies and have become organs of a Reason, of a Spirit, that is at home in the realm of *values, of things that are eternally good in themselves*. Here are certainly revealed "inner Resources of Power"—a spiritual reservoir.

On a tablet on a wall of a Benedictine House in Italy, built in 700 A. D., is this inscription: "The life of a man on earth is like the path of a frog in stagnant water. The difference, however, lies in the way they confront the eternal." Something eternal is set in our hearts by which, in moments of moral grandeur, we link up with an eternal Reality beyond ourselves. You will remember Walt Whitman's parable of the spider:

A noiseless, patient spider,
I marked, where on a little promontory it stood, isolated.
Mark'd how to explore the vacant, vast surrounding,
It launched forth filament, filament, filament out of itself;
Ever unreeling them,—ever tirelessly speeding them.
And you, O my soul, where you stand,
Surrounded, surrounded in measureless oceans of space,
Ceaselessly musing, venturing, throwing, seeking the spheres to connect
them;
Till the bridge you will need be formed,
Till the ductile anchor hold;
Till the gossamer thread you fling
Catch somewhere, O my soul.

"The ductile anchor" does hold. Something in the universe "backs us" in our most majestic spiritual ventures. The "must be" feature, the *inevitable* aspect of truth, carries our minds across to objective certainty and no less objective are our insights and visions by which we actually build the world that ought to be but which was not until the gossamer thread of our far-flung ideal caught and held. But we do not impose something "spiritual" upon a universe which in its own nature is non-spiritual. The realm of ideal or spiritual values is not foreign to the natural world, it is not "projected" by an act of magic or by miracle. We are not fakirs getting rabbits out of our hats or shingling out on the fog like the men in Nantucket. The absolute and intrinsic worth of goodness, of a good act, a consummately good life, a good will, is felt by a direct and immediate assurance that is as incontrovertible as our sense of up and down or as the taste of sweetness.

Though love repine and reason chafe,
I heard a voice without reply:
‘ ‘Tis man’s perdition to be safe
When for the truth he ought to die.’

This sense of worth carries tremendous and inescapable *implications*.

When a lone person makes the heroic adventure to be loyal to his vision of what ought to be, or as St. Paul put it, to be obedient to his heavenly vision, it means that he expects and counts upon the Eternal nature of things to *back him* in his adventure.

Nowhere does faith become quite so *august* as when a man in the power of his soul's vision says: "Here I stand; I cannot do otherwise," and faces the battalions of the world with his moral adventure. He can do it because he throws himself unperplexed upon the spiritual forces of the universe that are revealed to him in the spiritual quality and power of his own moral passion. He could not be that kind of a person if he were not part of a larger moral and spiritual universe that is pledged to complete what it initiates. The truest kind of faith is faith in the More yet that is involved, what is needed to complete ourselves. Our moral lives open out into a larger world of spiritual reality with which we are conjunct.

When we turn from the inside testimony to the significant testimony of the world outside us we are compelled to speak with much humility and modesty. The method of scientific study which has dominated our time has been committed to the exact description of the movements of masses of matter and to the quantitative behavior of energies, and that method has carried with it a scheme of descriptive symbols based upon mathematical equations. However far back we push that descriptive method of research, we can find and can expect to find only the facts of the mechanistic type. It is only when the universe gives evidence of aspects which cannot be adequately dealt with under describable and mechanistic categories that we come in sight of realities that are essentially spiritual.

One fundamental trouble with the scientific method as a way to reality is this, that it leaves out of account the mind as a contributory factor. For science, mind takes the humble rôle of *spectator and observer*—"a lazy onlooker." Atoms and globes, cells and organisms move about as though they were *objects* in a world wholly sundered from mind. But as an actual fact the same universe that has produced the atoms and globes, the cells and the organisms, has also produced the minds that interpret the universe. And oddly the atoms and cells, the globes and the organisms obey and conform to the same space-time system which our minds recognize and what is more wonderful, they obey and conform to our mathematics, to the laws and principles of concatenation which belong to our thought-system and they fit in

with our mental categories as a hand fits a glove. Einstein and Eddington and Jeans, three of the folio-edition scientific thinkers of our time, have noted this feature and have taken it to mean that the universe in its actual reality can never be reduced through and through to a materialistic mechanism. All three agree in the one single point that there is something essential to the universe that cannot be brought over into mechanistic description—the something that does the unifying and describing.

Jeans in his latest book, *The Mysterious Universe*, says: "The universe shows evidence of a designing or a controlling power that has something in common with our own individual minds." And, again, in a remarkable passage he says:

Today there is wide-spread agreement, which on the physical side of science amounts almost to unanimity, that the stream of knowledge is heading towards a non-mechanical reality; the universe begins to look more like a great thought than like a great machine. Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that we ought to hail it as the creator and governor of the realm of matter (p. 158).

Eddington too maintains that "all through the physical world runs the unknown content, which must surely be the stuff of our consciousness." No one can interpret the universe in *intelligible terms* without attributing to it, either within its structure or beyond its describable limits, a spiritual aspect which links up and correlates with the spirit in us.

In quoting the great scientists of the day, I do not intend to imply that they have the final solution of our deepest human problems. Nor do I wish to give the impression that we must look to science for the last word about the reality of the spiritual. They are dealing with space and matter and motion and energies. They have no better technique for the discovery of God than has the humblest person who is a seeker after Him. We must not conclude that the spiritual realities of the race rise or fall with the success or failure of the last scientific hypothesis. But beyond question we are justified in hailing with satisfaction an authoritative proclamation from the laboratory to the effect that the universe reveals something else besides cyclonic storms of energy or dust-wreath swirls of matter.

There is an interesting approach on the part of some of the greatest present day thinkers to the central position of Plato. For the Platonist the Eternal Ideas, the unifying laws or principles, the permanent patterns which our minds discover, are the realities which give order and form to the universe. They constitute a spiritual or a noumenal structure of reality without which there could be no universe at all, only random becomings and processes and changes,—a “multiverse.” It is the eternal world of mind within the world of space and time and change that makes the universe an intelligible reality for us to study as scientists or as philosophers. So long as we deal only with its outside in terms of descriptive symbols, or mechanistic accounts or diagrammatic imagery, or as a system of statistics, we miss the central meaning of it. There are not two worlds, but one world which submits to two different ways of interpretation—in terms of description and in terms of significance. The spiritual interpretation becomes indispensable as soon as we include in the totality of the universe such intrinsic values as beauty and goodness, as love and truth. That kind of a world already is a spiritual world.

But besides the testimony of the soul to what is involved in the nature of truth and of moral goodness and besides the spiritual implications in the rational structure of the universe, there is the testimony of mystical experts to the fact that they feel and experience a direct and personal *correspondence* with a spiritual environment in which they live. There are moments when one stops arguing and proving and finds himself enveloped by a Larger Life that floods into him and restores him with health and joy. Experiences of this over-brimming sort bring extraordinary integration and there is an invasion of energies that seem to come from beyond the usual margins of the self. There is a vast increase of vitality. “Over-brimming” expresses the experience better than any other word. It feels like “another morn risen on mid-noon.” The *beyond* has suddenly become the *here*. What never could be *is*. The temporal appears to be lifted up into an unbroken melody. The swimmer has found the sea and is swimming in it. The homesick exile has found the homeland. It is a “reawaking to a fresh initiation of life.”

George Fox in one of these high moments said: "I saw that there was an infinite Ocean of light and love that flowed over the ocean of darkness." Meister Eckhart in the fourteenth century in the sweep of such an experience declared: "I am certain as I live that nothing is so near me as God." J. Middleton Murray, in our own age, tells us:

There came a moment when the darkness of the ocean (that surrounded him) changed to light, the cold to warmth, when it swept in one great wave over the shores and frontiers of myself; when it bathed me and I was renewed; when the room was filled with a presence and I knew that I was not alone—that I never could be alone any more, that the universe beyond held no menace, for I was part of it, that in some way, for which I had sought in vain for so many years, *I belonged*, and because I belonged, I was no longer I but something different which could never be afraid in the old ways or cowardly with the old cowardice.

Horace Bushnell has left us a vivid account of the great experience which turned his life into one of the greatest spiritual dynamos which New England has ever seen. Where he modestly used the third person I will use the first, for he is beyond question describing himself:

My soul was borne up as by some unseen chariot. I rose from my knees as if I had got wings. The whole sky was luminous about me—as it were the morning of a new eternity. All doubt of God's reality was gone, for I had *found* Him! A being so profoundly felt must inevitably be.

It seems to me that the reality of God has broken into our world and revealed its spiritual creative power in Jesus Christ as certainly as electricity breaks in through a dynamo and demonstrates itself.

In the midst of this deeply secularized civilization of our time, we shall never be able to build our world of spiritual realities until we have a faith that rests on first hand conviction and demonstrates its power, until the reality of the spiritual is as sure as the things we see and touch.

WHAT IS A COMPLETE RELIGIOUS PROGRAM AT A UNIVERSITY?

M. WILLARD LAMPE

Director, School of Religion, University of Iowa

The first point I want to make is that a complete religious program at a university will have a clear objective. It will be intelligent enough to refuse to do many good things which do not come within the scope of its essential purpose. From one point of view, every good thing that a university does might be regarded as a part of a complete religious program, for education and religion have the same general purpose, namely, the development of the human personality. But the religious program at a university, profoundly interested as it may be in every phase of university life, and closely geared as it should be into many university functions, will certainly suffer much confusion and weakness unless it has specific objectives as clearly defined as those of any department of the university. A complete religious program does not involve a miscellaneous desire to be useful or a willingness to perform any service that may come its way. It must have the feeling of "this one thing I do," however broad the ramifications of this mood may be. I would say that the business of a complete religious program at a university is to help students and teachers in the development of their religious faith, and to train them in the art of effective religious living. It is the vital, intelligent, satisfying experience of the value of religion that we are after. That religious program at a university will be most complete which produces in students and professors the highest forms of religious experience and trains them for religious leadership. This does not mean that the norm of religious experience or leadership should be predetermined by any individual or by any group of individuals, but rather that the objective should be the development of the best religious experience and leadership of which any one is capable. With this limitation our problem becomes, What are the practical methods of producing religious experience and religious faith in university students and professors, and of training them to function as believers in the religious ideal?

Among the devices for doing this, I would mention, first, the providing of a rich variety of contacts with men and women who already possess an attractive, intelligent, joyous, and fearless religious faith. This phase of the program will, in part, take care of itself, for on every campus there are some, and often many professors and students, whose religious light shines. The problem here is the best utilization of these individuals. They should not be overworked, for their strength lies largely in the quiet indirect influence that accompanies the skill with which they carry on their regular work. Each one has his special gift, and this should be accepted with gratitude, and not with an unreasonable request for something more or different. The social influence of religious personalities can be enhanced by many types of groups. There should be ample opportunity for students of idealistic purpose to form their own fellowships where student initiative, with a minimum of adult guidance, shall be the vital principle. There should also be opportunity for the faculty to have fellowship—and discussion—groups along religious lines. Then, too, there should be a variety of student-faculty contacts of a very democratic type, where religious viewpoints and experiences may be shared. Moreover, from time to time outstanding religious personalities should be brought to the campus, and when they come provision should be made not only for public addresses but for fireside groups and intimate contacts. Moreover, every campus should have a certain number of full-time religious workers,—men and women skilled in the various forms of religious technique such as preaching, teaching, vocational counseling, personal guidance, who will be supremely concerned with the problem of bringing the religious values into the educational process and who themselves will be an embodiment of the reality of religion. If you should ask me how many such full-time workers there should be on any campus, I would be inclined to say about one for every three hundred students, provided there could be reasonable differentiation of function and a minimum of overlapping. And, of course, these workers should have facilities in the way of offices, office help, and homes sufficient for the fullest expression of their lives in their contacts with students and teachers.

Another element in a complete religious program will be the opportunity to study religion in just as thoroughgoing a way as any other subject in the curriculum. Almost all students and most professors have the feeling that religion is in a bad way intellectually, that it has difficulty in standing up under too much scientific investigation. I often think of the man, who in the midst of my schooling, urged me not to get any more education, for he wanted to save me for religious work. I do not see how we are going to develop rich religious experience in our best students unless we give them opportunity to study its major facts and justifications under the same kind of exact intellectual disciplines as are required in the universities for other areas of investigation. It is true that religious experience does not necessarily follow from a knowledge of the Bible, or from a course in the psychology or philosophy of religion, but without such backgrounds, so far as university students are concerned, there will surely be an undesirable hiatus between what one knows about religion and what he knows about other subjects. My conviction is that one of the very deepest religious needs of students is met when you show them, under disciplines that are not inferior to any university standards, the rôle that religion has played in history, not concealing the evils that have been wrought by it, and its reasonableness in human life. A complete program of religion will provide for this in a variety of ways. The preaching and the church-classes and the religious discussion-groups on the campus and the addresses by visiting speakers can all contribute to this end, and this will be all that many students will get, but there should also be a curriculum of religious study, of as high grade as any group of university courses. The direct and the indirect contribution of such a curriculum, taught by men and women who are qualified intellectually and religiously, is beyond computation.

Another necessary element in a complete religious program is provision for relating students to the human needs of the world, and for challenging them to get under the burdens of human life. The reason for this is that the fires of religion do not burn in a vacuum or where the souls of men are water-soaked with ease and comfort and personal privilege. Students must be

brought face to face with the underprivileged, with the wrongs, misfortunes and tragedies of human life, and be given an opportunity, while they are still students, to be of some help in lifting the human load. There is no more likely place for religious faith to be born, and no more certain place for it to be strengthened, than where one realizes the tragic element in human existence, and actually grasps the nettle. Even a little of this produces healthy religious reactions. How well I remember a finely bred boy who had been brought up in the lap of considerable luxury, who was induced to go out on a deputation team to a backward community and spend a day or two associating with a group of underprivileged boys, hiking with them, talking to them, etc., and who exclaimed when he reported at the office on Monday morning, "Gee, that beats any dance I ever attended." A complete religious program at any university will discover what the real needs are in that community which students, and teachers too, are in a position to meet. Some of this service will be on the campus and some off the campus. It will not be of a cheap variety. It will make real demands upon those who participate in it, and it will not overlap the work of other agencies. Indeed, it will go beyond the mere campus and community. Some students will give a portion of their summers to adventurous service in communities of social tension and human need, and through their story and in many other ways, such as pageants and study courses and addresses, the call of the world's need will be heard constantly on the campus.

And now let me refer to the place of the church in a complete program. A friend of mine once remarked that if we only had ideal churches, that would be all we need for taking care of the religious task at a university. I do not share this view, but I do believe that even relatively ideal churches would be the greatest single factor in solving the problem. At least nothing is more necessary than good churches, and by "churches" of course I mean, not buildings merely, but everything which constitutes their influence. I believe this for several reasons. In the first place, so far as most universities are concerned, the churches are best able to provide the facilities for beautiful and impressive worship. Some universities can have beautiful chapels, always

open to private meditation and frequently used for public worship with impressive ritual and music and preaching, and all universities can do something in the way of vesper services, prayers at convocations, and the like. But however much or little provision may be made for worship on the campus, the churches ordinarily will be able to make the greatest contribution. It is a part of their genius to do so. My feeling is that the worship of a good community church in the long run will mean more than the worship of a university chapel, because the former is rooted more deeply in the lives and needs of the worshippers. This leads me to remark in the second place, that churches are indispensable parts of a complete program because they are made up of a cross section of the community, and it is of the highest importance that both students and professors in their religious life should feel their relationship as human beings to all of humanity,—the young and the old, the brain worker and the hand worker, the healthy and the infirm, and many other categories of folks. Religion will certainly lose its vitality as it becomes detached from the nexus of a total community life. Of course, there must be spiritual unity in a church, and the churches at a university center must be keenly conscious of their university task, even if this means that some churches in a community will minister especially to the university element and others to the non-university element; but every church, in my judgment, should be a community church providing the normal contacts of human life, and this is one of the reasons why it is indispensable at a university center. This leads me to state one other reason, and the most important, for including churches in a complete religious program at a university. For the most part, it is out of churches that students come to the university, and it is into churches that they will go on leaving the university, if their religious influence and leadership is going to mean the most. If for four, six, or eight years of adolescence their religious life is detached from the church, they will not be apt to be pillars in the church when their university days are over. They will be untrained for that form of organized religion with which they must connect themselves in most communities, if they are going to identify themselves with organized religion at all.

The church, therefore, is a factor of tremendous importance in a complete religious program. If it does its work well, it will not only minister to the religious needs of students as individuals, but it will train them to become leaders in the church, informed as to its world-wide program, constructive critics of its policies, with some experience in its practical management, and with the humble desire to do what they can to increase its effectiveness in the world. To accomplish such results, beautiful and adequate, but not luxurious, church buildings are needed, and the best leadership each religious group can supply.

All of the suggestions I have so far made point to the necessity of still another factor in a complete program of religion at a university, viz., some arrangement by which all of these separate factors can be brought into an harmonious whole, and the total religious strength of the university brought to bear upon the total task. Lack of understanding between religious workers, unnecessary overlapping, duplication and conflict, the lack of facilities or willingness to see the problem as a whole,—such things wherever they exist are the greatest handicap to a complete program. Of course, in the very nature of the case, so long as there are fundamental differences in religious viewpoint and many different religious loyalties, there cannot be a completely integrated program,—there must be freedom for each worker to do his work in his own way. But there surely ought to be a way on each university campus by which all religious forces can cooperatively do such things as the following: get acquainted, keep informed of the total religious activities that are going on, study the possibilities of religious work in the light of university policy, discover areas of common interest and the things that can be done together without compromise of individual conviction, and the like. This provision for unifying the work should be broad enough to include faculty and students, men and women, Catholic, Jew, and Protestant. It should also provide for smaller unities, especially the consolidation of the Protestant forces, which are the most numerous, and whose genuine cooperation would therefore be the greatest single step in bringing an orderly and well-conceived procedure into the total religious program of the university. Such unification is

absolutely necessary for the largest success at about every point in the program, and many desirable parts are absolutely dependent upon it, such as dealing with students from other lands, an adequate religious orientation of freshmen, a religious emphasis week, or any effort designed to deal in a thoroughgoing way with the moral conditions of university life. The university is a unit; therefore, the religious program should be unified. Moreover, religion in its very nature is synthetic, but if it cannot even synthesize religious workers it is impotent indeed.

There is one further factor in a complete religious program which I think ought to be mentioned. Although we cannot control it, we can at least pray for it, and rejoice when we find it. It is a positively and constructively sympathetic attitude toward religion on the part of the university administration. When administrators are afraid of religion, we can understand why, but this does not help our cause. It is only when they themselves encourage religion, and are eager to cooperate in fair, broad-gauged efforts to bring the influences of religion into university life that a complete program will be possible. We can be glad that there are many administrators of this type, and their number seems to be increasing. Let me, in conclusion, quote a few sentences from one of them, President Raymond H. Hughes, of the Iowa Agricultural College, who is said to open faculty meetings with prayer, and who each year while he was president of Miami, and more recently at Ames, has delivered an address to the staff of teachers in which, among other things, he has stressed their religious obligations. I quote from the address of September 17, 1930:

Our duty to Iowa and our duty to God demand that we use every means to develop noble character—in the hearts of the students. We must look to the churches of Ames and to the organized religious work on the campus to carry part of this responsibility, but they can carry only a part. The tone and influence of the College is fixed by the faculty as they individually stand before their classes.—Too often a teacher slurs some abuse or weakness of the church, or other recognized power for good, and fails himself to register positively for righteousness. If we could so mobilize the members of this staff from the president to the youngest stenog-

rapher, from the business manager to the most recently employed laborer on the farm, that each of us would stand like a rock for righteousness, it would have a profound influence on the students. I pledge you my own endeavor to do my best to stand openly for righteousness, and I invite you to give this greatest service to the College. Let each of us endeavor to make the spirit of Jesus Christ felt on this campus.

I have quoted only scattered sentences. There is much more of the same kind. With such an administrative attitude, the question of a complete religious program would seem to rest with the religious workers themselves.

THE STUDENT WORKERS' ROUND TABLE

HARRY T. STOCK, Editor

A SEX HYGIENE CONFERENCE

The Congregational Students Association of the University of Wisconsin has arranged a series of lectures for February and March, in which an attempt is made to face problems of sex on the basis of scientific fact and of a Christian attitude toward life. The five discussions, plus a forum period, are scheduled for Tuesday afternoons. Opportunity is also given for personal interviews with those who lead the discussions. The subjects of the lectures are:

A Doctor Looks at Love and Life, Dr. P. F. Greene, Associate Surgeon in Medical School and Wisconsin General Hospital.

What Our Sex Emotions Do to Us, and What to Do about It,

Dr. E. L. Sevringshaus, Associate Professor of Medicine.

Campus Comradeships, Love and Engagements, C. V. Hibbard, General Secretary of the University Y. M. C. A.

Shall a Woman Have a Career, a Home, or Both? Dr. Helen D. Denniston, Assistant Professor of Physical Education—wife and mother.

Ideals for Marriage and Home Life, E. B. Gordon, Professor of Music.

STUDENT-FACULTY FRIENDSHIP GROUPS

The Y. M. C. A., as a part of its program in the united religious work enterprise at East Lansing, conducts six of these meetings during the school year. They are held at the homes of interested faculty members, on Sunday nights, at 7:30. After refreshments, at 9:30, the groups adjourn. What do they do while they are in session?

No set program is required of the faculty hosts. Most of them, however, plan some kind of program which enriches the intellectual life. A book review is a common basis of thought and discussion. Everything is on a very informal level, and the discussions are likely to be more natural and spontaneous because of the homelike atmosphere which prevails. The groups are usually limited to about fifteen; if sixty should sign up, there would be four faculty homes open.

FOR SUNDAY EVENING GROUPS

Dean Inge is very much in the limelight at the present time. His writings are usually provocative, and often profound. His new book, *Christian Ethics and Modern Problems* (Putnam, \$5), contains many sections which will help the leader to understand the Christianity of the first days and which will help him face some present-day issues. The very much briefer volume, *The Social Teaching of the Church* (Abingdon Press, \$1.50), is a popular treatment of one section of the larger book. Two recent magazine articles may be the students' introduction to the so-called "Gloomy Dean": "Religion, Science, Politics" in the December *Forum*, and, "Birth Control and the Moral Law," in the *Atlantic* for December.

For students who are of the more philosophical or thoughtful type, the series which has been running in the *Forum* for a number of months will be stimulating. There has been a wide variety of presentations, some of them seeming very shallow, others quite profound. The frankly selfish point of view of George Jean Nathan, in the December issue, is one of the most enjoyable of the series, although it is hoped that few will agree with his attitude toward life. But it will tax the minds of many

and test the spirit of all to combat this honest statement of one who has a great deal of influence over the younger generation.

So much has been written of *The Green Pastures*, the Pulitzer prize play, that it is a little late now to refer to it. The leader who has seen it may well make it the basis for a report with general comment. The book can be had for two dollars (Farrar and Rinehart). At least two Sunday evenings may be spent in reading the play. The group is bound to ask at various points, "Is God like that?" "How much higher is our own conception of religion?" "Is such a faith in God possible in this day of sophistication?" The play is a dramatic portrayal of the Negro's conception of Old Testament religion.

AMONG THE SEMINARIES

GARDINER M. DAY

One of the most encouraging features of the Seminary Movement is the way in which the interseminary conferences have sprung up all over the country in increasing numbers each year. "The Challenge of Race to Christianity" was the subject of an interseminary conference held in the middle of December at Wallingford, Pa., in which nine seminaries joined and at which the leaders were Dr. Mordecai Johnson, Dr. Reinhold Niebuhr, and Dr. Henry T. Hodgkin. The month of October saw the formation of the American Lutheran Conference, consisting of synods with a total membership of a million and a half persons. The most important conference of the year was the conference for theological students held at Detroit, beginning at noon, December 27, before the assembly of the National Student-Faculty Conference, on "The Place of Religion and the Agencies of Religion in College and University Life." Representatives of the seminaries joined in the general conference but there were also a luncheon meeting on December 27 especially for theologians, addressed by Dr. George Stewart of Stamford, Conn., Chairman of the Interseminary Movement, and two others at 10 and at 2 o'clock on January 1st, for discussion of the practical applica-

tion of the subjects treated in the general conference and the work of theological students.

SEMINARY MEETS UNEMPLOYMENT

In a little mimeographed news sheet, *The Interseminarian*, edited by Buell G. Gallagher, appears the following account of what one seminary did to help in the present distress caused by unemployment. It is so interesting that we print the entire account:

We had all heard about unemployment. Most of us thought we had met it face to face; for almost daily, on the streets, we were being asked for money. But even those of us who had the money and the time and the inclination to wait and hear patiently the same old story of hard luck knew that this was no way really to help. It worried us terribly, and then some of us had come even more closely into contact with the crisis and had had our hearts wrung. After a trip of investigation in the city, one of us had this to report: "Blank Street was overrun with dispirited fear-haunted beings. At the waterfront they would gather refuse and build fires in an attempt to temper the cold of the fall nights. Fifty or a hundred would gather around those breeding places of despair. All kinds were there. . . . Some had been there a month, some only a few days. Some were old timers; some were in their teens. It was these youngsters that 'got' us, especially. Attractive youngsters, many of them, mixed up in that despair-ridden crew, warming themselves by the fire."

If these youngsters could only be pried loose, something done for them! But what could we do? Yes, it worried us terribly. Then came the answer? Our gym! It was big, and warm, and used only by a few of us three hours a day and only five days a week! The seminary would have extra cots and bedding, and there was our refectory, lofty and dignified and Gothic, but the food served there was cheap. We would need money, a good dollar a day for each man we took in, but one of our teachers told us he could give us enough to start. And so we started—with ten young men from the waterfront, boys that some of us had come to know and to feel confidence in.

After about a week, all of us were interested in the plan, making suggestions and criticisms, asking permission to help. The Student Council, which was about to launch its annual drive to raise money for its contribution to the Inter-

seminary Movement and to bring a foreign student to the seminary for the next year, decided to put it up to the faculty and students and see if we couldn't raise \$1,500 more, to take care of ten boys in the gym all winter long. We had a meeting, and the plan was adopted, but the item of \$1,500 was raised to \$3,000, enough to care for twenty boys. A week later, after the drive, we found we had raised enough, not for twenty, but for thirty boys, and one of the professors had given us an additional check to pay the salary of a student to manage our project and to direct the voluntary efforts of the rest of us who were willing to give time.

Our plan of cooperative assistance is under way. It includes, over and above the mere task of providing shelter, food, and clothing, such permanently constructive projects as: guidance and leads for obtaining positions; recreation in the gym, in nearby churches, and in a movie theater which opens its doors free to our boys on two evenings a week; vocational guidance and adult education; and, what we feel to be most important, intimate personal contacts with our faculty and students in an environment that is certainly not one of despair.

THE YALE DIVINITY SCHOOL

Theological students at the Yale Divinity School should not suffer for lack of equipment in the near future, inasmuch as two million, five hundred thousand dollars has been given for the erection of a Sterling Divinity School Quadrangle in a splendid location in New Haven. In his address at the opening of the fall session, Dean Luther Weigle points out the similarity of the modern religious temper with that which followed the Revolutionary War in this country. He then points out that just as the closing years of the 18th century, with their barren deism and open infidelity, were followed by the Evangelical Awakening, the Great Revival, the Methodist Movement, and the fervors of Pietism, so we may expect that the present era of doubt and atheism will be followed by a revival of religious faith and zeal. This revival, he believes, will not come in the old way through a mere assertion of old authorities, nor will it come with great external manifestation, but it will come slowly and quietly but no less certainly. The revival, he believes, will make its impress hand in hand with education, and will express itself socially as well as individually.

SEMINARY INSTALLATIONS

Two seminaries have inaugurated new presidents recently. The Chicago Theological Seminary has selected Dr. Albert W. Palmer as its head, while the Hartford Seminary Foundation chose Dr. Robbins Barstow.

The splendid inaugural addresses by these two men should be read by everyone interested in the progress of Christian education. Dr. Palmer divided his talk into four parts, dealing with the four great disciplines of the ministry, in each of which it was essential that the seminary should give its students a thorough grounding. We quote in part directly from his address:

1. *A working knowledge of the social facts and forces in the midst of which the church must do its work.* These social realities condition or largely influence the work which the Christian minister can do. They may be his allies and helpers, they may be the limiting boundaries that hem him in, or they may be hostile and destructive—the foes that he must face. But, in any case, he must be able to recognize them, estimate their power, and evaluate their influence.

Here in this Seminary we wish that every student who comes up to us from college could have mastered sound elementary courses in economics and sociology so that we might then carry him forward into the fields of research and firsthand study of the conditions and problems of urban and rural life.

2. *The second great field of training for religious leadership has to do with the inner life and motives of the individual.* After all, no man is equipped to measure even social facts and forces until he also understands something of the personal motives and the needs and aspirations of the soul. Sociology has much to learn from psychology, and the minister, who must deal with people in their times of crisis, who would guide the religious development of youth and steady men and women amid the storms and temptations of middle life, needs, almost more than anyone else in the community, to know the cross currents of the soul and the whirlpools and eddies, as well as the steady drifts and deeper currents of the human personality.

3. *Thirdly, Dr. Palmer pointed out that a minister must have an effective knowledge of religion, using that word in its widest meaning.*

4. *He must pre-eminently be a prophet and effective preacher.*

* * * *

Few seminaries have a finer record of service than has the Hartford Seminary Foundation, and especially is this true in regard to service on the foreign mission field. Hence, when a seminary like this one chooses a new pilot, it is especially interesting to have him picture the channel through which he hopes to steer his course. Consequently, a somewhat longer than usual abstract of the inaugural address of Dr. Robbins W. Barstow as president of the Hartford Seminary Foundation is included here.

Dr. Barstow took as his general subject "The Double Duty of Religion—to Keep Truth Alive and to Keep Life True." In pointing out the way of keeping life true, Dr. Barstow said:

And then still again, and even more significantly, if there is any comparative rating in these fundamental matters, our personal attitudes and intentions reach out into and are reflected throughout the intricacies of business and professional life. I suppose there is no more difficult problem before earnest and honest men and women today than the discovery and development of a definite and practical program whereby Christian ideals may be fostered in the midst of twentieth century western civilization. For there is an uncomfortable deal of truth in Reinhold Niebuhr's comment that "Christianity is committed to the espousal of ideals which are in direct conflict with the dominant interests and prejudices of contemporary life." Keeping life true means operating economically on a footing of mutual advantages and mutual benefits and a common trusteeship of opportunity, whether the particular situation be the relationship between a housewife and a maid-servant, the United States Steel Corporation and an unlettered immigrant laborer, or the British Empire and some subject group.

Then there are questions of civic management, criminal justice, public service in all its branches, even that enigmatical department of our community life called politics, concerning which so many people are saying to religion—Hands off! Mustn't touch! I, for one, cannot imagine any civic or social or even purely political situation which should not be subject to the principles enunciated by Jesus, whose teaching we take as the noblest setting forth of living truth. Bit by bit we are recognizing this, and understanding some-

thing of the ways by which personality may be served and conserved, and a genuine public welfare developed. But here again it demands intelligent and unremitting attention to specific issues, and complex problems.

In fairness to Dr. Barstow, along with the above quotation should also be read the following paragraph:

One more word in this connection, by way of supplement, not qualification. I hope that it will not be thought, because of the emphasis I have placed upon these more immediately practical matters, that I conceive of religion as being concerned only with some sort of overgrown social service program, merely persistent propaganda of one kind or another in the interests of clean government, good health, or happy homes. I am trying to interpret an understanding of essential relationships whereby all of life may be considered as one vast and harmonious integration of personal values. For the kingdom of heaven is not eating and drinking—not even eating balanced rations and drinking W. C. T. U. cocktails. It is not even education in community welfare. Any sort of education of itself is impotent. I know it to be true in one state, and I venture it is true throughout the nation, that the educational average within prison walls is higher than the educational average on the outside. What we need are right motivations. And to this end the first, as well as the last, item in keeping life true must be the maintenance of what we may call a mystic touch with living truth. It demands an actively operative spiritual consciousness, kept warm by worship, kept lively by love, kept keen through contact and communion with God. This, after all, is the basic relationship. This is the sector that must complete the circle of controlled and constructive living, the master compass which gives guidance, and by which the ultimate direction of life is determined.

The last part of Dr. Barstow's address is devoted to elaborating the four things which he believes a seminary should endeavor to teach men through various processes and disciplines, namely, to be, to know, to say, and to do. In speaking to the first of these, Dr. Barstow made some very true and pointed remarks which it is well for everyone interested in theological education to reflect upon:

Christian churches in particular and Christian civilization in general are dependent upon effective personnel in strategic positions of large influence and heavy responsi-

bility. We might wish it were otherwise, but the facts seem to insist that even the loftiest idealisms fail to lift very far above the heads of those that proclaim them. By and large, churches are commonly rated according to the personality of the minister, just as missions are viewed through the missionaries as lenses.

The general trend of theological thought today is very clearly indicated by a comparison of this inaugural address with that of Dr. Palmer. Both of them show a revival of interest in the social application of Christianity as well as a much keener realization of the need of the application of modern psychology and mental hygiene to the problem of the individual. Both of them feel the vital necessity of humanizing religion, that is, of making religion more real to the man in the street, and also of making the minister himself more alive to the problems of the people to whom he is to preach. Both presidents realize the value of the old disciplines and the absolute necessity for the minister himself to walk in the presence of God and to be able to make that presence real to others. But at the same time they feel even more strongly the importance, in the words of Dr. Barstow, of not spending one's whole time on the Hebrew of the Old Testament while forgetting the existence of the Hebrews of today. One need not point out that this is not a new influence of the West, despite the fact that Dr. Palmer came from Honolulu and Dr. Barstow from Wisconsin, but one has only to read the current bulletins of other Eastern seminaries to realize that these men very ably represent the most vital thought both of Eastern and Western theological seminaries today.

* * * *

As usual the Bangor Theological Seminary will bring together an interesting group of speakers for its annual convention at the end of January, namely, Dr. Ralph W. Sockman, to lead the Quiet Hour; President Albert W. Beaven, of the Colgate-Rochester Divinity School, to talk on "Preaching for Practical Living"; Dr. Arthur E. Holt, Professor of Social Ethics in Chicago Theological Seminary, to be the Enoch Pond Lecturer on Applied Christianity; and the Rev. Warren S. Archibald, of Hartford, to be the Samuel Harris Lecturer on Literature and Life.

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FEBRUARY, 1931

CHRISTIAN EDUCATION

DEPARTMENT OF BIBLICAL INSTRUCTION

OFFICIAL ORGAN OF THE NATIONAL ASSOCIATION OF BIBLICAL
INSTRUCTORS, EDITED BY ISMAR J. PERITZ, PROFESSOR OF
BIBLICAL LITERATURE, SYRACUSE UNIVERSITY

MINUTES OF THE TWENTY-FIRST ANNUAL MEET- ING OF THE NATIONAL ASSOCIATION OF BIBLICAL INSTRUCTORS, EASTERN SECTION, DECEMBER 31, 1930

The twenty-first annual meeting of the National Association of Biblical Instructors, Eastern Section, was held at Union Theological Seminary on Wednesday, December 31, 1930.

A brief business meeting was held at the opening of the morning session. President Beiler appointed as a nominating committee: Professor E. H. Kellogg of Skidmore College, Chairman; Professor James Muilenburg of Mount Holyoke, and Professor E. W. K. Mould of Elmira. Professor C. W. Quimby of Dickinson College reported for a committee appointed by the president to consider proposals from the Association of Teachers of Religion, Mid-Western States. Regarding these proposals, printed in the December issue of CHRISTIAN EDUCATION, the committee raised two questions for the consideration of the Association: (1) Are the two organizations commensurate? (2) Have these organizations the right to decide where individuals should place their membership? Upon motion of Professor R. K. Hickok of Wells College,

It was voted: That the existing committee be enlarged to three or five members and be authorized to correspond with the officers of the Mid-Western Branch during this coming year and report back at the annual meeting in 1931.

The program was opened with the presidential address of Professor Irving R. Beiler of Allegheny College, who chose as his subject, "Some Implications of Our Teaching Aims." Professor Bruce Curry of Union Theological Seminary aroused much interesting discussion by his paper entitled, "Teaching the Bible for Life Values." Two sides of the question, "Shall

Biblical Subjects Be Taught During College Years to Prospective Ministerial Students?" were presented by Professor George Dahl of Yale Divinity School, representing the theological schools, and Professor Ismar J. Peritz of Syracuse University, representing the colleges. "The Jewish View of the Bible" was presented in a paper by Rabbi Baruch Braunstein, Adviser to Jewish Students in Columbia University. This paper possessed unusual interest for members of the Association. Miss Ruth E. Anderson, Research Secretary of the Council of Church Boards of Education, presented the results of investigation concerning "Bible and Religion in the Curricula of Tax Supported Higher Schools."

Following luncheon in the private dining-room of the Union Refectory, further matters of business were discussed. Professor E. E. Jones of Northfield Seminary, who was appointed treasurer in June, 1930, to succeed Miss M. L. Strayer, made the following report, which was approved by the Association:

REPORT OF THE TREASURER FOR 1930

Receipts

Received from Miss Strayer, July, 1930	\$240.87
Dues received up to December 31, 1930	193.00
Total Receipts	\$433.87

Expenditures

CHRISTIAN EDUCATION	\$326.91
Notices for dues	4.00
Program notices	11.10
Total Expenditures	342.01
Balance on hand	\$91.86

The following report of the nominating committee was read and adopted by the Association: *President*: Laura H. Wild, Mount Holyoke College; *Secretary*: Carl E. Purinton, Adelphi College; *Treasurer*: E. E. Jones, Northfield Seminary; *Editorial Secretary*: Ismar J. Peritz, Syracuse University; *Program Committee*: Walter B. Denny, *Chairman*, Russell Sage College, and

Bliss Forbush, Friends School. President Beiler named the following committee to correspond with the Mid-Western Branch regarding closer cooperation: Dean Elbert Russell, Duke University, Chairman; C. W. Quimby, Dickinson College, and Carl E. Purinton, Adelphi College.

Opening the afternoon's program, Professor Richmond P. Miller of the George School read an interesting paper on the topic, "Biblical Teaching in Secondary Schools." Professor S. B. Knowlton of the Haverford School also talked upon the same theme. Difficulties of the proposed new revision of the Bible were described by Professor Henry J. Cadbury of Bryn Mawr College in connection with the subject: "The New Form of the English Bible—What?" The following papers outlined courses offered in different institutions: "A Course in Historical Theology," W. W. White, The Biblical Seminary; "A Basic Bible Course for College Freshmen," E. W. K. Mould, Elmira College; "A Sophomore Course in the Bible as Literature," Dwight M. Beck, Syracuse. Collateral biographical studies to be used in connection with biblical courses were described by Professor C. W. Quimby of Dickinson College, in connection with the topic, "Paul and the Prophets—and Today." Professor L. R. Loomis of Keuka College presented a valuable contribution toward closer cooperation between college and church in his paper, "Helping the College Student to Articulate Technical Training with the Needs and Program of the Christian Church."

A vote of thanks was extended to the officials of Union Theological Seminary who provided a meeting place for the Association. The meeting was adjourned at 4:20 P. M.

(Signed) CARL E. PURINTON,

Secretary

8542

O Lord and Master of us all,
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine.

—J. G. WHITTIER.

SOME IMPLICATIONS OF OUR TEACHING AIMS*

IRWIN R. BEILER

Professor of English Bible and Philosophy of Religion, Allegheny College

When our Bible departments came into existence a generation or more ago, the titles used to designate them—English Bible, Biblical Literature, Biblical History and Literature—described not only the material with which they dealt, but also the objective as it was then seen. The aim to *know* the Bible was in harmony with a time that called the church schools Bible schools and largely felt that no other materials should be considered there. In college teaching the chief interest was in the Bible as literature and in the history of the biblical people. That was a part product, at least, of the fact that biblical research was then most active at those points. The great problems were those of the date, authorship, unity and message of the various books. All that has changed.

The methods developed in that research and the general conclusions reached have been widely accepted. Those schools which have rejected them are in the world of scholarship at once insignificant and also significant. This general acceptance of critical historical positions does not mean agreement, of course. Some incline more to the left and others to the right, sometimes because the latter use the methods less thorough-goingly, but not necessarily so. Sometimes it may be because the latter have less confidence in critical processes. But the agreement has been sufficiently great and the critical examination of the records sufficiently thorough that one notable scholar describes the critical work remaining to be done in this area as having the nature "of some manicuring." Not that all the work has been done—that is not true, of course—but its main lines have been set. For example, the Documentary Hypothesis as formulated by Wellhausen, and its ensuing reconstruction of Hebrew history, may be modified in detail, as it has been, but its main outline bids

* Presidential address at the annual meeting of the National Association of Biblical Instructors, December 31, 1930.

fair to remain. Attempts to upset it have been generally unconvincing. Whatever the views about M and L or even Proto-Luke, the priority of Q and Mark in any effort to solve the synoptic problem will stand. Any of you could multiply these illustrations several times.

The gradual shift in the interest of biblical research in recent years has been described by Professor Case¹ with particular reference to the New Testament. The dominant interest has moved from the biblical record, though it still continues, to the Christian movement, to religion which in reality created the writings. To understand Jesus it is seen that one must know not only the New Testament books, but also Palestinian conditions, religious, economic and political. Then special attention is given the thought and life of the Christians a half century or more after Jesus, the authors and first readers of the Christian writings, to discern, if possible, how much the message of Jesus owes to his recorders and the needs of later situations. Finally, much light on the early Christian religion has been found in the contemporary Gentile world. Knowledge of religion and its nature has led, in part, to an environmental approach to the literature and history and to a greater occupation with its social values.

Coincident with this change and not unrelated to it has been another, apparent in recent discussions of our teaching aims, which this paper purposed not so much to examine as to briefly summarize. Professor Dahl in his excellent article, "Methods of Teaching the Old Testament,"² specifies three aims as among others most important: (1) to give information; (2) to develop the student's ability to think; and (3) to develop the student's religious life. In quite different language Professor I. F. Wood four years ago set much the same aims before us. He made a little more of developing the critical and historical mind as well as open-mindedness, but these are only corollaries of the second aim just given. In the October, 1930, issue of *CHRISTIAN EDUCATION* Miss Ruth Anderson reports on replies from fifty college teachers as to their primary aims. Fifteen rated character first, thirteen reported it as scholarship, ten aimed at a definite re-

¹ *The Journal of Religion*, March, 1926.

² *CHRISTIAN EDUCATION*, November, 1930.

ligious motivation and seven at religious commitment. In all, thirty-two of the fifty have character or religious life as their dominant objective. Even where scholarship is the first aim, statements made show the presence of these other ends also. Scholarship is rarely sought as an end for its own sake.

Among other statements of our teaching aims—and we have had several of them in recent years—is one very carefully worked out by Dr. L. W. Crawford in a recent issue of *CHRISTIAN EDUCATION*.³ He begins by asserting that with due regard to subject matter these aims should be student-centered. To that we have all for some time theoretically subscribed, even if in practice we give it no more than lip-service. But in the use of terms or aims there is no divine alchemy. An essentially material-dominated course might and sometimes has greatly served student needs and problems. However a Bible studied in the light of a student's interests for what it will contribute to his needs of the present and of his future as a Christian citizen and churchman, *i.e.*, with religion as its center, will usually serve him better than a Bible studied for its own sake. The succeeding eleven points center about the functional aspects of Bible teaching, how it may affect and motivate, what it will do. These aims should be seen, he holds, in terms of the unity of mental processes and also of the Bible as the major source-book for religion to be used not only undogmatically but creatively and constructively.

Note some implications which cut two ways. They foil chief criticisms of some religious educators. They dispel the fear that this aim will deprive the Bible of its proper place in religious education.

1. The Bible should not be used as an end in itself. Due partly to some effort to make our work more pupil-centered, partly to a growing tendency to treat knowledge as instrumental, partly to the increasing rôle played by social issues in education and religion, and partly to the logic of the nature of the Bible itself, we have come to see more clearly that the Bible should be used not for its own sake but for what it will yield to religion. In a sense we have known this from the first, for we have always

³ February, 1929.

had a very real interest not only in the religion of the Hebrews and of the primitive Christians but also in the bearing of each upon the religion of the present. Yet our work was quite Bible-centered and here is a different emphasis. It has been observed that had Shakespeare given us a biblical play, Samson, David, Solomon and the rest would have appeared in doublet and hose and the interest would have been in these characters, their humanity and their weaknesses. Instead, that is quite secondary to whatever has religious value for the readers. The biblical writers wrote not for the sake of their heroes or their ideas but for the religious profit of those who came after. Because we have often forgotten this, we have much useless knowledge of the Bible about us. Some time ago a publisher's "ad." with the caption, "Ask me a Bible Question," came to my desk. A nine-year-old daughter found it and went to the heart of the matter by writing above it in childish letters, "What for?" And within the dodger the first question asked was, "Who was Samson's father?" Save for cross-word puzzle purposes such queries have no value and are disappearing.

2. About religion there is something organic. Its roots are in the past, its hopes in the future and neither can be cut off from the present. Its forms change and succeed each other, but the spirit behind them lives on. Religions die, but religion abides. The Bible, however, is bound within covers and it is natural to think of it, even though erroneously, as a unit. Then it seems logical, at least superficially, to conclude that the revelation of God to the world had a beginning and a close. Religion, on the other hand, is so much life that we cannot so regard it. Its present is bound to its past and it can be bound to no particular period. There is a difference, then, between knowing the Bible as a progressive revelation and knowing it for its reflection of a growing religion which created it. The greater always creates the lesser and not the reverse. Yet some religious educators complain that the Bible is too remote from us to be valuable for us. Here is a, to us, superstitious demonology and a world-view that naturally never arose above the Ptolemaic outlook (nor do modern ascension believers entirely). Its thought world has more in common with the stone age than with the age of science

and machines many of whose problems were not even on its horizon. Into our present life-situations, it is charged, it introduces the foreign and outgrown, the static and the dogmatic, and some believe we might be better off without it. These complaints too much betray old and inadequate views of the Bible and its authority. The ancient world was very different from ours, but religion "does not depend upon creeds and cosmologies," even if it must be related to them. Such separation between the past and the present of an individual life cannot be made. No less artificial is it for society or the race, as every religion, every economic or political institution witnesses. To break with the past is to put asunder what God has joined together. So Dr. Soares recently said, "The only thing to teach is experience and the only way to teach it is by experience." Experience he later defined as including the present experience of the pupil and the experience, real and imagined, of the past as recorded in history and literature.⁴

3. The temptation to literally copy or slavishly imitate is lessened when the Bible is approached as a record of religious experience rather than as a book to be known for its own sake. Every religion of law or a Book illustrates this danger of exalting the letter. Some religious educators fear that the past will interfere with the scientific handling of present problems, that it will check progress. They feel we are inclined to take its ideals and patterns with too much finality, as a book of solutions, which, historically speaking, has often been too true. If it, the Bible or what not, were copied or imitated, it would be a danger. But imitate the Bible! And how? Which part of it? The thought of God as reflected in J, D or P or in Jesus? But this is an old story. Its use need not lose us our freedom. The Mishpat struggle from the organization of the Hebrew monarchy to its break-up and then to the time of the prophets, the champions of popular rights, should suggest some similarities with our present struggle, as well as some principles that are still supremely important. When Isaiah, after his vineyard song, points out that one of the bunches of wild grapes in Israel's life

⁴ Prof. F. W. Clelland, "The Function of the Bible in Religious Education." Unpublished address.

is greed for land, the one natural resource of the time, and that its possession by the few is an evil, the modern ought to apply the prophetic test to the natural resources of today, not only land but even more to coal, lumber, oil, gas, and electric power. If we analyze and sift the past to separate the abiding and the universal from the local and the transient, it will help us to a healthy progress as well as freedom. Dr. Brightman, in discussing the wish of some to exclude the past in the interest of the present, asks pointedly whether more progress is to be hoped for if we "let nature caper" in the pupils or if we provide for their reactions to the best the teacher knows.⁵ Or, we may add, the best that the race has found.

Incidentally, the thesis may be held, I believe, that the past is not really known until it is related to the present and that the present to be truly known needs to be seen against something in the past for which we have a perspective. We become aware of motion only by relating the moving to the fixed. Much so is it with meanings in the present and past. At least an excellent way to understand the movements of the past is to apply their best to similar situations in the present.

4. We cannot deal with religion as a thing apart. It must be related to all life and no "Keep off the grass" signs will it heed. Nowhere will it insist more upon entrance than where there is a disposition to exclude it. From this it follows that neither the study nor the classroom teaching of religion can of itself make any one religious. Our work as biblical teachers doubtless constitutes conscious propaganda for religion, however little interest we have in making converts for any ism. We hope to increase interest in the religious life, but that life will be an indirect product of much of the student's life into which enters the work of all departments. Not that all should ever even refer to it. In some of them natural references to it could and should occur. Rather, that the work should be honestly done and that the atmosphere generated should make religious life possible. President Coffman of Minnesota takes issue with those who hold the purpose of the college or university is intellectual training merely. "Character must be built and the multiplication

⁵ *Religious Education*, December, 1929, p. 974.

table or the law of capillarity may be taught so as to help make a better or worse world. Wherever ideas are discovered or used, ethical implications are present."⁶ However friendly to the Christian ideal all this work may be, it has little chance to function effectively on the campus, if the athletic conditions of the institution are less than fair and honest, and if the students' social life is snobbish and artificial. Religion does not thrive as a thing apart.

5. With religion as the objective the Bible should be taught in a synoptic spirit. Since it grew out of experience, it must be related to it. This need of the synoptic attitude is reenforced by the necessity of our taking the student where we find him religiously and also of our meeting or sometimes anticipating the problems that are sure to disturb him. We cannot depend upon other departments to do what should be done there in the interest of religion. As I said a year ago, "What the student needs, as a rule, if he is to piece together his scientific and religious views, is the help of a synthetic point of view. Usually the teacher of Bible or religion is better prepared for this than the teacher of science. He has generally had more training in science than the scientist has had in religion."⁷ Superficiality, an inevitable danger in such an effort, should be avoided, of course, as a deadly serpent, but sometimes even it will be preferable to passing by on the other side. Obviously this emphasis should lead to greater heed to the social problems of the present and so should capitalize an interest students may already have or be led to acquire. May it increase the tribe of socially-minded college people!

6. The Bible is a classic not as an anthology of superior history and literature but as a record of religious experience of the widest range on the highest levels. John Calvin refers to the Psalms alone as "an anatomy of all parts of the soul. Every feeling is reflected in this mirror." The Bible not only runs the gamut of human emotions, but in it are social hopes, spiritual visions and moral aspirations at their best. All these with the fortunes of human history and the phenomena of nature are seen

⁶ *School and Society*, July 2, 1927.

⁷ CHRISTIAN EDUCATION, May, 1930, p. 592.

in terms of a lofty conception of God. With no notion of law, as the modern has it, the Hebrew came to feel that "nothing walks with aimless feet." This leads to a spiritual interpretation of nature, history and human experience. For the Christian, at least, this culminates in Jesus, in whom, whether our conclusions about him are conservative or liberal, we see what God and religion may mean in human experience. These qualities and its influence upon the ages make the Bible to religion, as Dr. L. W. Crawford says, "what Blackstone is to law, Euclid to mathematics, the classics to literature." In no sense does any of these set the boundaries, much less speak the final word in its field. No one of them asks imitation and in each case its spirit is best preserved when its students, in using it keep step with the progress of a growing world. But for all that, no lawyer would think of ignoring his Blackstone and no real mathematician his Euclid. Is it not somewhat anomalous that some religious educators favor shelving their classic? They must move beyond it. For while it is the record of a growing experience—never static—there are great areas beyond it. It itself provides the charter for such an advance in words John ascribes to Jesus, "I have more to tell you, but you cannot take it in now. The Spirit of Truth will guide us 'into the full truth.'"⁸

7. Slowly the titles of our college departments are changing to that of Religion. The older titles less completely describe our work than they did a decade or two ago, and that is no less true, even though we are and remain preëminently teachers of the Bible. Mere knowledge of it is now a secondary aim. The shifting emphasis appeared just a decade ago when the *Biblical World* gave way to the *Journal of Religion*. It has emerged as scores of church schools have changed from Bible schools to schools of religion or religious education, and again when theological or divinity schools have become schools of religion. In a recent editorial⁹ Dr. Peritz quoted figures published by the National Council on Religion in Higher Education gained from a study of 449 institutions in 1922-23. Of the ninety various titles used in these schools, Bible led as the title used in sixty-

⁸ John 16: 12f. Goodspeed.

⁹ CHRISTIAN EDUCATION, February, 1930.

nine of them. Religion was the title in sixty-one institutions. Religious Education was used in fifty-four, Biblical History and Literature in forty-eight and Biblical Literature in forty-five.

But considerable water has flowed under the bridge in eight years. I have had no access to a recent survey as comprehensive as this, but I have myself made a study of seventy-nine colleges which have such a department and which are in the region represented in our section of the NABI. None of them are west of Ohio. In these Religion led as the title most frequently used and it is so named in nineteen of these colleges or universities, or in 24 per cent of them rather than in 13.6 per cent as in the earlier report. Bible was the title in seventeen and so second, Biblical Literature in nine, and Biblical Literature and History and Biblical Literature and Religion each eight. That suggests what is happening. In at least one catalogue the statement is made that next year Religion will be the title of the department. Among the colleges or universities using this title are: Adelphi, American University, Connecticut College for Women, Duke, Franklin and Marshall, Hiram, Randolph-Macon Woman's, Rochester, Ursinus, Vassar, Washington and Jefferson, Wooster, Williams and Yale.

The materials involved in this field are so various that likely no single title can prove entirely satisfactory. As it has been said, languages do not easily fit into a department of religion. Ethics and social teachings, however, would seem as closely related to religion as to the Bible, the latter's product. Then such fields as the History of Religion, the Psychology or Philosophy of Religion, and Religious Education can be included as they cannot be, properly, under Bible or Biblical Literature and History. In other words, Religion is more basic or fundamental and is a more inclusive term than these of a merely biblical tenor. Here is largely the reason for the shift in titles. Schools are adopting the term because it enables them to bring several types of courses into one department—Bible, History of Religion, Psychology and Philosophy of Religion, Missions, and Religious Education—as well as to better express the aim of the work done.

After all the name of the department is not as important—"a rose by any name" and so on—as the spirit within it. Its effect for our courses and the manner of their presentation would mean little for what most of us are already doing. Obviously the introductory survey should be more than a survey of the literature of the Bible. Logically it should be either a primary survey of religions much on the order of that suggested here by Professor Kent eight years ago, or perhaps something of a merging of the two along the lines of that suggested by Miss Margaret Rolfe to our Midwest section five years ago and published in *Religious Education*.¹⁰ For more in this direction both time and ability fail me.

8. Finally, unless we choose to resist the tendency of the time, this change must affect our organization, as indeed it has done. It might mean the changing of our title, but that is incidental. Our programs and their phrases of the last thirteen years bear eloquent testimony to what has been happening here. "Examination Papers," "Biblical Literature," "Standardizing 'Biblical Work,'" "Biblical Interpretation," "Biblical Instruction," "Biblical Teaching," and "Most Useful Biblical Electives" were the much used phrases in 1917, but almost in the ranks of the unemployed a decade later. This shift has been meaning not a lessened use of the Bible but a lessened use of it for its own sake. Not bringing it down from a pinnacle, but restoring it more completely to the function for which it was written, a stimulant to religious life. Our task is made increasingly one of making this record of religious experience, and by religious experience, still more useful for religious experience and its continuous reconstruction, and then in harnessing this heightened sense of the spiritual values in God and in Jesus to the needs of social human living.

Religion is an art, not a science. It is the art of living. Faith is opposed not to reason but to sight.

Keep your eyes not on yourself but on the Master. By steady and constant contemplation of Him we become gradually transformed into His likeness. The most effective teachers of the Christian religion are not advocates but witnesses—*Henry Drummond*.

¹⁰ August, 1926.

TEACHING THE BIBLE FOR LIFE VALUES¹**A. BRUCE CURRY**

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The biblical instructor of to-day is under pressure to stress many and varied aims in his Bible courses. Students, parents, the administration, the church leadership, and the teacher himself, may have conflicting conceptions as to the chief aim to be emphasized in the teaching of the Bible in preparatory schools and colleges. On the whole, the academic aim would seem to have won the field. This puts in the foreground the knowledge of facts—facts about the Bible, its backgrounds, its composition, its different types of literature; facts in its content, historical and biographical; facts relating to the development of religious ideas and ethical standards in the Jewish-Christian tradition which the Bible reflects. It makes a place also for interpretation of these facts in the light of modern investigation, and for deeper appreciations on the part of the student. The result hoped for is that the student will have an intelligent understanding of the Bible and of the ethico-religious movement of which it tells the story.

These are undoubtedly values, and much-needed values. We might call them "life values." But I am using this term in a more practical sense. My question is whether there is a still more important aim for Bible teaching, namely, to give direct aid to the student in his own spiritual pilgrimage, to help in the formation of his own religious ideas, to enrich and direct his personal religious experience, and to criticize or create his present-day ethical standards. Should this be a primary aim for curriculum courses in Bible, or should it be avoided as belonging to other agencies, such as the church, or the voluntary Christian associations?

On this question I find a difference of opinion. Many instructors object to introducing this emphasis on practical life values. Their argument runs about as follows: "This would

¹ A paper read before the National Association of Biblical Instructors, December 31, 1930.

convert our work into that of a Sunday school class, with a series of 'lessons' to be studied in order to answer the question, 'What does this teach us?' Our task is not to 'save souls,' but to present the scientific approach to the Bible. The student may for himself deduce certain practical applications to his own experience as a sort of by-product of the course, but it is not our function to press this upon his attention. Outside of the classroom we might be happy to discuss such bearings, if the student comes to us with his personal problems, but a false note is struck if the instructor introduces this element into assignments or class discussions."

"Moreover," they point out, "if our courses are to conform to academic standards and thus command the respect of the student body, a high degree of objectivity is necessary. Our colleagues of the faculty expect this of us and we must demonstrate that we can handle our subject in the same scientific spirit which they employ in their departments. The moment we lapse into applications we run the risk of offering an inspirational snap course which brings our department into disrepute."

"Furthermore," they continue, "religious and confessional differences among our students require a neutrality on our part with regard to the present-day implications of scripture teachings. We must avoid scrupulously any hint of propaganda for certain points of view. As long as we hold to the academic aim and procedure this can be achieved. As soon as personal applications are introduced, however fairminded the teacher may be, students will take rightful umbrage at implied criticism of their inherited religious conceptions and ethical standards. Their parents and the school administration both trust us not to invade that delicate field. We incur enough adverse criticism even in the more academic task of reconstructing ideas about the Bible as literature. What would we bring down upon our defenseless heads if we became involved in the controversial doctrinal and ethical disputes of this believing and unbelieving world!"

In this position we all recognize undoubted elements of strength. Experience must have taught us the pitfalls which lie in any path which deviates from this straitened way which leads to knowledge of facts on the part of the student, and to academic respectability on the part of the instructor. There inheres in this

policy, however, a lingering sense of discrepancy or inadequacy. For the biblical instructor's chief interest is really in the students' own religious development more than in the subject matter of his course. If he will go back to the motive which led him to undertake this teaching of the Bible, it will generally appear that it was not so much a zeal that students should achieve facts, understandings and appreciations in this ancient religious literature, as it was a desire to have them use this equipment in the quest for their own higher life.

It could be shown, also, that with few exceptions, it was this practical motive which led administrations to establish chairs of Bible and which prompted donors to make them possible. It is certain that the parents of students cherish fond hopes that the courses in Bible will offer definite guidance, inspiration and undergirding for their children's struggle toward moral and religious behavior. And even some of the students entertain a wistful expectation that a course in Bible might give them something more than intellectual reconstructions and aesthetic appreciations.

Do we really care whether a freshman can name the kings who ruled Israel, when we do not discover whether he is learning to rule his own spirit; whether a sophomore can outline the Sermon on the Mount, when we cannot tell whether his own life standards are being challenged by its high ideals; whether a senior can give an account of St. Paul's theory of redemption, when we do not know whether he is discovering any method by which his own life may be lifted to new levels of significance and beauty? It is not enough to trust that these personal results will follow as a matter of course. We have discovered that a student may turn in perfect papers giving facts and their meaning for the ancients, may even write intelligent appraisals of the literary masterpieces of the Bible, without changing his own social attitudes and religious habits in the least.

The preservation of both these values, the academic and the practical, is indeed a difficult achievement. Perhaps it is asking too much of curriculum courses that they should maintain both. Yet the conviction remains that so long as they cannot do so, there will remain this fundamental inadequacy.

Let us raise the question, therefore, whether in curriculum courses in Bible we may not set the contribution to life values as the primary aim. It would be necessary, then, to utilize only so much of biblical introduction, critical reconstruction, historical fact, reinterpretation and literary appreciation as would enable the student truly to evaluate the Bible's contribution for life to-day. It would be possible to convince the student that this is our own interest in even the most painstaking and scholarly work on the Bible. When such work became necessary to our aim, we could make it of such unimpeachable quality as to satisfy all academic ideals. Controversial implications could be handled in a manner so non-partisan as to respect personal differences of viewpoint.

It would involve treating the Bible as a source-book, with a more rigid selection of those parts which have the greater contribution for present-day thought, standards, and conduct. There would be less pressure to cover content material. There would be training for the students in using the historicocritical apparatus for getting at the practical implications of selected portions of the Bible.

One of the papers to be read before the winter meeting at Chicago of the Association of Teachers of Religion bears the title, "The Motivation of Bible Study in Terms of Immediate Life Situations of Students." This suggests the project method and the problem approach to the Bible materials. It may be questioned whether the place for this is in the curriculum Bible course. One need not go so far in order to involve life values. The instructor may still begin with well-selected and arranged biblical sections as the ground plan of his course. It is only necessary to let the student discover the connections between this material and life as it lies about us to-day.

Perhaps an increasing number of instructors of Bible are finding ways to resolve the problem which this paper presents. Many others would be interested in a symposium reporting their experiments. This paper is offered with the hope of bringing frankly into the open the conflicting points of view, and with the desire that fresh light may be forth-coming for their reconciliation.

THE CURSE OF TUTANKHAMEN

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The wide publicity given to the various items of the furniture and equipment discovered by Mr. Carter in the tomb of King Tutankhamen has given the public an interest in the details of his tomb and its inscribed objects out of all proportion to their real importance. The uniqueness of the discovery lay in the fact that for the first time it revealed a royal tomb, the gold furniture, and jewels of which had not been despoiled by tomb-robbers. The mental attitude of Tutankhamen and his contemporaries was, before this discovery, well known to scholars from unnumbered sources. Tutankhamen, like all other people in antiquity, believed in the power of curses. To all of them the spoken word was something mysterious—an entity or power that held within itself the potency of its own fulfilment. If it was written down, its potency was still greater; if addressed to the gods, and the gods gave a listening ear to it, its power became irresistible. Kings of all countries, accordingly, uttered maledictions against their enemies, and it was the regular thing, if a king erected an inscribed pillar commemorating his deeds, or built for himself a magnificent tomb, to include, in the inscription describing his handiwork, a curse against anyone who should disturb it. Tutankhamen was no exception. He simply followed an almost universal custom. It is only the fact that the public has been informed of Tutankhamen's curse, but does not know of the others, that it takes a morbid interest in tracing the death of Lord Carnavon and the mishaps of Howard Carter to Tutankhamen's curse. It goes without saying that every one will die sometime and that illnesses and misfortunes of various sorts will happen to the great majority of people, but these would come, in the providence of God, just as surely had no enemy uttered a curse against them.

Of these ancient curses, the writer happens to be most familiar with a large number written by Babylonian and Assyrian kings. The favorite malediction of a line of Babylonian kings who

ruled between 2750 and 2600 B. C. may be illustrated by the following example: "Whoever shall destroy this inscription may Enlil, Shamash, and Ishtar tear out his foundations and destroy his seed."

An excellent example of the faith that the people of the ancient world had in the validity of such imprecations is afforded by the passage in Ashurbanipal's great chronicle which gives an account of his relations with Gyges, King of Lydia. Ashurbanipal relates that Gyges, the King of Lydia, had a dream in which the goddess Ishtar appeared to him and said to him, "seize the feet of Ashurbanipal, the King of Assyria, and in his name thou shalt conquer thy enemies." The Assyrian King then relates how Gyges sent messengers informing him of this dream. Evidently Gyges expected Ashurbanipal to afford him military aid. The Assyrian King, however, simply informed the King of Lydia that he would remember him in his prayers. Apparently these prayers were not sufficiently effective and Ashurbanipal complains that later Gyges made an alliance with Psammetik, the first King of the XXVIth dynasty of Egypt, who had rebelled against Ashurbanipal. When the Assyrian king heard of this, he offered the following prayer to his deities Ashur and Ishtar: "May his dead body be cast down before his enemies and may they (the enemies) carry away his bones." The Assyrian king then goes on to relate how this prayer was later answered, how the Cimmerians conquered Gyges, first throwing down his body into the street and afterwards carrying away his bones. He further tells us that after this the son of Gyges ascended the throne of Lydia and that this son, recognizing that it was Ashurbanipal's curse that had destroyed his father, sent his messenger to the Assyrian court to do Ashurbanipal homage, and to address him as follows:¹ "Thou art the king whom God knows. My father thou didst curse and evil overtook him. As for me, I am thy servant who reverences

¹ The word "know" here is equivalent to "approves," as in Psalms 1: 6—"The Lord knoweth the way of the righteous but the way of the wicked shall perish,"—which does not mean that the Lord is ignorant of the way of the wicked but rather that he has approving knowledge of the way of the righteous.

thee. Be gracious unto me and let me bear thy yoke." Evidently misfortune overtook Gyges, but Ashurbanipal's claim that it accorded so literally with the terms of his prayer is, perhaps, an Oriental exaggeration.

The inconsistencies of our human nature are sometimes revealed by the contradictory attitudes which the ancient world assumed towards these curses; for example, Tabnith, a King of Sidon, stole and appropriated the sarcophagus of an Egyptian princess. On this sarcophagus there was inscribed in hieroglyphic characters a curse against anyone who should disturb her body. The Sidonian king, however, after appropriating it with perfect impunity, added an inscription of his own in Phoenician letters invoking a similar curse on anyone who should disturb *his* bones.

As has already been intimated, there are in every human life unfortunate circumstances, and sooner or later death overtakes us all. These general facts led the people of the ancient world, as they do many in the modern world, to account for such events on the theory that they were the fulfilment of some curse. With our modern knowledge, however, such superstitions should be swept away. To cherish them now seems to the writer to betoken either a lack of knowledge or the deliberate cherishing of an outworn superstition.

INDEPENDENT THINKING

One does not need to think differently to be thinking independently. Independent thinking is the thinking we do for ourselves even though the conclusions reached are strictly orthodox. The child is told by his mother that a hot poker will burn. He may be an independent thinker but if he picks up that poker he will reach an orthodox conclusion. The independent thinker has vowed a loyalty to truth and holds to his convictions because he believes them to be true, not just because they are new. He will listen to any other thinker in the world but reserves the right to make up his own mind.

DEDICATION OF ST. ANDREW'S SCHOOL FOR BOYS

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Christian secondary education received a notable emphasis and generous reinforcement recently when St. Andrew's School for Boys was dedicated by Bishop Philip Cook of the Diocese of Delaware. The institution, in a long and worthy line of Episcopal educational succession in America, is, however, the first of its kind in Delaware.

The School purposes definitely to emphasize the religious element in education and so direct its teaching as to train and influence the students to become efficient in Christian service.

When St. Andrew's was dedicated in September, 1930, Judge Joseph Buffington, Judge of the Federal Court of Appeals of the Third Judicial District in Philadelphia, one of many notable men present, gave the principal address. He commented impressively on the growing conviction among educators that the spiritual should no longer be ignored, eliminated, and emasculated from our education.

The words of the founder of St. Andrew's, Mr. A. Felix du Pont, are notable in their simple but effective expression of this idea. They follow:—

"The teaching and conduct of this School are based on the Christian religion.

"The trustees and teachers believe that man's knowledge of right and wrong has been revealed by Almighty God, demonstrated by the life and teaching of Jesus Christ, and that man is guided by the Holy Spirit to live according to God's revelation."

While St. Andrew's is located in the very heart of historic Delaware and aims to serve, naturally, its Episcopal Diocese, its founder and supporters hope the School will take its place among the outstanding church schools of the country and may draw students from near and far. It is open to boys of any Christian faith.

It is a notable example of personal service to their church and to the cause of Christian education which Mr. du Pont and his sister, Mrs. Irénée du Pont, have rendered in erecting this building of St. Andrew's at a cost of \$750,000 and of endowing it to meet the demands of an ample church school, founded to serve a broad and exacting constituency.

At the present time, St. Andrew's, which is presided over by Headmaster Rev. Walden Pell, II, educated at Princeton and Oxford, has forty boys, but it is the intent of the founders and trustees to provide for an expansion so that the student body will eventually reach not more than 250 students.

HERE AND THERE

According to the Annual Report of the Board of Education of the United Presbyterian Church of North America for the current year, 1205 students have been granted aid by the Student Beneficiary Fund since its establishment. Approximately two-thirds of the present ministry of this denomination has received grants from this fund while its beneficiaries are at present working in every field of service in which this church is operating.

The Presbyterian Board of Christian Education whose work covers life from the cradle up has prepared for distribution among the membership of the denomination a "Key Book" telling what the Presbyterian church is doing and seeking to do in the matter of Christian education. The "Key Book" contains much helpful material for both pastors and parishioners. Free copies are obtainable from Mr. Oliver R. Williamson, General Director of the Department of Church Relations, Witherspoon Building, Philadelphia, Pennsylvania.

The Presbyterian Board of Christian Education announces that non-sectarian religious courses, with credits, will be made available at the University of Idaho, Moscow, through the newly organized Idaho Institute of Religious Education. The Institute, recently incorporated by a group of ministers, faculty members

and Moscow business men, will provide a home sufficient for 30 or more men students. Mrs. Mabel Burton was chairman of the organization meeting and Rev. Clifford M. Drury is pastor of the University Church. This development is in line with the general work and aim of the Presbyterian Board in its national scope.

When the merger of Hedding College at Abingdon with Illinois Wesleyan was completed a few weeks ago, a sum of \$152,000 was added to Wesleyan's endowment. The Safety Fund Campaign closed successfully December 20 with a total of \$806,987 in subscriptions. Not a dollar was underwritten to validate the campaign; \$56,987 more than was necessary to validate was subscribed.

The Presbyterian Board of Christian Education spends \$1,170,000 a year in a nation-wide work of Christian nurture and training among 10,000 churches, 50 Presbyterian colleges, 12 theological seminaries, 44 state universities, and committees on Christian education in 293 presbyteries and 46 synods.

The Assistant Attorney General of the State of Washington, according to the *United States Daily* has given an official opinion that since a constitutional provision interdicts the giving of any and all Bible instruction in public schools it also prohibits the inclusion of the Bible among the reference books to be found in the public school library. This may be good law which we very much doubt, but it certainly is the most picturesque stretching of the authority of the State of which we have heard up to date.

Dr. W. Carson Ryan, Jr., professor of education at Swarthmore College, has accepted the position of director of education in the Indian Service upon the recommendation of Charles J. Rhoads, Commissioner of Indian Affairs. This is in line with the evident policy of Friend Herbert Hoover to give the Friends another chance to clear up the mess in the government's relationship to the Indians.

Dr. Edwin D. Starbuck, for many years professor of philosophy at the State University of Iowa and before that professor of

psychology at Earlham College, has accepted an appointment at the University of Southern California. Associated with him at Los Angeles will be Professor Herbert L. Searles.

The American Eugenic Society has replies from 100 leading clergymen of America of all denominations of the Protestant church, which show that two-fifths of them were themselves the sons of clergymen, and that a large proportion of the others had local or lay preachers for their fathers or had clerical grandfathers, or in three cases clerical great great-grandfathers. Of the remaining fifty-six clergymen thirty-eight were the sons of church officers. In the case of eighty-nine of the clergymen both their parents were deeply interested in the church. Only four clergymen said that neither parent cared much for the church and only one of the clergymen came from a home where neither the father nor the mother belonged to the church.

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